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EDITORIAL.

THE Berlin Tageblatt says that it is impossible for the Roman Catholic religion to remain chained to a corpse like the French monarchy. Of course not. Leo knows what he is about; and can be as good a Republican as anything else that diplomacy requires of him.

At a political demonstration in England recently, the opposition made an attempt to wreck a train bearing 300 Parnellites to a meeting. Such high-handed action in this country would have awakened indignant horror in every partisan breast. A political partizanship that deals in murder deserves the execrations of savages.

DRESS, fashion, and high society life are, at least metaphorically, described by George William Curtis in *Harper's* for July, by the alleged answer of the husband of a fashionable wife, as to why he rented two cottages at Newport. "One is for my wife's trunks," said the male attachment of his fashionable family. Of how little real importance life is to a fashionable butterfly and her male attendant.

GERMAN circles are somewhat disturbed about recent utterances of Bismarck in which he disapproves of the course pursued by the Emperor and Chancellor Caprivi. While many sympathize with the veteran statesman and are ready to resent interference with him, others are prone to believe that he has overstepped the boundaries of discretion and placed himself in danger of prosecution for high treason. It is evident that serious consequences will accrue if this little incident is not compromised in some way.

THOUGH we have been obliged to decline scores of long articles during the past two months, we make an exception with that of Judge Hammond in this issue. The reasons are self-evident. The judge is entitled to a reply in order to set himself right on the question at issue. Then he writes on a topic which interests everybody, and his article contains in itself the variety that we are trying to secure in shorter articles. Under these circumstances our contributors will find no discrimination, rather an exception. The rule of short articles we are forced to adhere to.

THE recent strike in Pennsylvania has taught one lesson: that it is not safe to revive feudalism in this country or employ an armed force to adjust differences between laboring men and capitalists. A strike for higher wages does not always mean war, but such preparations as were made by the Carnegie Company were equal to a challenge. Even the men employed to do the war-act revolted against taking life. They are accustomed to bluffing, but not to murdering, and some have avowed their purpose never to go on a similar expedition. There is more of a brotherhood existing among the American people than our millionaires know or believe. The condemnation of this Pinkerton business seems to be almost universal.

A "CRIMINAL CHRISTIAN" is on its face a paradoxical expression, says the *Enquirer*. By a little sophistry or pretended ignorance this could be challenged beyond reply. But there is an honesty in it which must be taken intuitively, and we see in the true Christian a man beyond evil doing. This, however, shuts out the murderer, etc., and makes atonement *nil*; for atonement does not make of the murderer a man beyond evil doing—it can not undo the deed. The claim of the priest that a soul can be saved at the gallows, therefore, is either true or untrue. If the former, a Christian is not beyond evil doing. If the latter, the *Enquirer* stands in conflict with the whole Christian religion. Will it be true to itself?

LOVE DEFINED.

Spirituality is the life as well as the active force in love. Man as an animal, with an animal's instinct, may possess and give forth friendships, these may melt into unities, may eliminate from the nature much of its selfishness by bestowing a portion of it upon others, but love is in itself spiritual. It possesses in itself that, which in matter is known as cohesive attraction, the making of two or more particles of matter one, a unit of form and body. Is it at all strange or unnatural that the projector or founder of human society should begin with the strongest force in the man and woman nature to make a unit of two through love and thus found the family, a discloser of conjugal and parental love, and make the family the basis of human society, which also should be the units of families cohering in one society? And the strong, perfect society, like the strong, harmonious, loving family, will then rest, where God and nature designed it should, upon the unselfish, noble, spiritual loving man and woman unit nature.

MOTE AND BEAM.

Frederick Remington, the artist, who with Poulteney Bigelow attempted a literary and artistic trip through Russian waters for *Harper's Magazine*, reports that their canoes and accouterments were seized and they were ordered to leave. He says: "The Russians don't care for the ambassadors, or ministers, or sovereigns of any other country. In other countries they pick your pockets deferentially. In Russia they throw you on your back and go through you, and then laugh at you because you don't like it."

But while we may have cause to complain of the uncivilized methods employed by a partially uncivilized people, we should not forget that similar incidents among a thoroughly civilized people are all the more glaring when viewed in the light of reason. The following tells a tale which somewhat turns the tables on those who would criticize the Russians as barbarians:

The little Mohammedan congregation which has sprung up in Liverpool, Eng., is continually assaulted by Christian believers. The members, even the women, are stoned and kicked. A few days ago a knife was used on two English believers in Mohammedanism so that they are now in the hospital. The persecuted persons have appealed to the Turkish ambassador at London, who will complain to the Sultan of Turkey.

WHICH IS HONEST?

Christian theology, both Romish and Protestant, defines God as "a being without body or parts," "essential uncreated spirit." And yet, according to Romanism, God had a mother and was not First Cause at all. The term "mother of God" is on the lips of all Romanists, priests or laity. If it is replied that the term applies to Mary and her son, the Nazarene, and not to essential deity, then the claim that Jesus is or was God is baseless, as he had a mother and was an effect, and not supreme First Cause. What sublimated nonsense, and contradiction in terms, theology teaches?

It was either Jesus or not Jesus who is the claimed God of Romish and Protestant orthodoxy. If it was the Jesus of Nazareth and Galilee then he had a mother, a body, a spirit, a soul, and belonged to the brotherhood of man, all of whom being effects, are subordinate to uncreated Deity or First Cause, and he was also subordinate, *ergo* his essential God-head, or title of God, or First Cause is a theological assumption. If it was not the Jesus of biblical history, then all the superstructure of the Churchianity of to-day, and of the last 500 years, is founded not upon fact, but upon a mythical theology.

We are tired of assumptions and special claims of knowledge founded upon a credence of the heart, called faith. The world is using its reason, its critical acumen, its cultivated and quickened analytical powers; it is studying nature, man, law, the universe material, moral and ethical, and using its great endowment to ascertain truth, to disclose facts. Shall we accept the truth when ascertained; the facts when disclosed? Spiritualism says yes. Romanism and old Calvinistic Protestantism say no, but their No has no terrors for truth-lovers.

SPIRITUALISTS NO PAUPERS.

We are in receipt of an offered article for our columns making an appeal for public contributions from Spiritualists all over the country to pay funeral expenses, purchase a burial lot, erect a monument, and provide a sum for the assistance or support of two young men, Americans by birth, blood, and training. The calls of suffering humanity touch our heart as deeply and bring from our scanty purse enough to keep it in a constant state of depletion, and have for more than a quarter century. They will probably continue to do so until we pass purseless and coinless to our glad crowning in spirit life.

There is neither merit nor praise in such an experience. Thousands upon thousands of true Spiritualists both suffer and enjoy such experiences. And we all manage to live, because we all obey the law of our mundane life, to wit, work, and live economically. Labor puts money in the purse; economy prudently husbands it; humanitarianism dispenses it wisely and beneficially.

Spiritualism does not make either misers, selfish niggards, or paupers of its following. We protest against a public avowal from any source, that Spiritualists are paupers or that their public servants have a right through themselves or friends, to issue a pauper's plea for assistance in the ordinary expenditures of life. It is not true, and if true in individual cases, it need not have been true. There are special, individual cases where unanticipated long sickness, or calamity, may make us dependent. All societies have such and it is not a receipt of their social or religious beliefs or affiliations.

We protest in the name of Spiritualism, and of every self-respecting and law-honoring Spiritualist, against these public appeals which advertise to the world that Spiritualism creates paupers. It is not true. If immediate friends can not or will not provide a burial place and a modest headstone, then the example of our Quaker friends can with propriety be imitated and "God's Acre" and no headstone will give the tired sleeper of earth, the long welcome rest.

PRESERVE THE REPUBLIC.

Can this country continue much longer to absorb and assimilate into a governing citizenship, the mass of ignorant, uncultivated humanity which is being poured upon our shores every week? There is no civilized country on the face of the earth which permits itself to become the dumping-ground of all the refuse of other nations. We make a show of returning a few cripples, *non compos* persons, and paupers, but if either of these classes have a relative or friend who has emigrated a few weeks in advance, and stands ready to give bonds that the recently landed will not become public paupers, or go directly from the ship to the almshouse, the authorities admit them.

It is time that an indignant demand from all over this country, and from every decent and patriotic citizen, was made upon Congress, to amend our loose naturalization laws, make them general and not applicable to the Chinese alone, and provide for a homogeneous population and nationality for our future. We are Americans and our government is a republic of Americans. If citizens of other nationalities do not intend to become Americanized, and to accept and support our system of government, without seeking to change or supplant it, let them stay in their own birth country. If they will not of their own volition, then let our emigration and naturalization laws be made iron-clad, and thus prevent their landing.

Self-defense is the first law of nationalities and governments, as it is of individuals. It is high time this government began measures for the defense of its life and autonomy.

WHICH KNOWS?

Is a blind man expected to see colors, or a deaf person to hear exquisite music? The colors exist; vibrations continue to evoke harmonious sound; one with normal eyes and ears, sees and hears, and another by his side, with both organs defective, sees nothing and hears nothing. Which is to govern? Whose evidence is to be taken? Is the blind and deaf person a competent witness?

Should the man with sight and hearing subordinate his experience which brings knowledge, to the negative assertion of the blind and deaf? Is this folly enacted anywhere, and in any department of life?

There is a spiritual vision and a spiritual hearing. There must be spiritual organs for each. One sees clairvoyantly or with spiritual vision—clear seeing—and discerns spiritual things, facts, forms, faces, drapery, passing events, and describes them. The spiritually blind see only material things through material eyes. Whose testimony is best and truest? Shall the clairvoyant surrender the spiritual sight because the blind can not see?

The clairaudient hears spiritually, music, voices, language, the prattle of spirit children, the loving messages of spirit beings, the grand swelling chords of the great anthems sung by celestial choirs, and the spiritually deaf hear nothing. Does the deafness of the septic destroy the fact of spiritual hearing? Does a negative, based upon ignorance and an inability to perceive or comprehend a positive fact perceived and comprehended by others, destroy the fact or the agencies and forces which bring the fact to a disclosure?

The popular, and even the major portion of the scientific opposition to the phenomena of Spiritualism is based upon ignorance, want of spiritual perception, contentment with a purely physical environment, its life and laws, and should be of no logical force as against facts, experience, a true spiritual, unfolding life, and the testimony of the true spiritual nature.

Man is more than a clod of earth, with the organs and powers of the clod machinery. He degrades himself, when he touches the clod level, and denies the higher powers of his spiritual manhood nature. He will drop the clod and then confess what his earthliness leads him to reject here, to wit, that he has a spiritual organism which sees, hears, communicates, and is himself, in form. By cultivating his spiritual nature while here, he may learn the lesson of his grander being, of his immortal existence and action before he leaves the earth. This is the teaching of Spiritualism.

FACTS VERSUS SPECULATIONS.

In reading the many-sided articles presented by our contributors, and many of which are admitted to our columns, because the BETTER WAY believes in open thought, and not in close, restricted, machine theology and science, so-called, —we often ask, what do our wide-awake and untiring thinkers and writers really know, when they launch their logical barks on the broad ocean of primary causation? We, metaphorically, sit at the feet of the wisest of them, but we have not yet arisen from that humble position, convinced or satisfied. Our mind and heart is still in the child's position, asking questions, and not comprehending the meaning hidden in words and phrases. It seems to us that too many major premises are assumed; too many minor premises are an abstruse birth out of the womb of a mystical major premise, and the conclusion too much like both to be comprehensible by our restricted intellect.

These attempts seem to us too much like seeking to define space, infinity, eternity, a non-existence, the nature of thought, an emotion and a non-emotion, and as children in knowledge, we get lost in the multitude of words, as really as did "The Babes in the Wood."

There are certain facts in life, in the universe which we see and touch, certain laws, forces, manifestations, acts, which come into our consciousness, which we do understand and can talk and write about. We can say that we know them, as much as the child knows face, form, and voice of its mother; as much as we know cold and heat, liquid water or solid ice, hunger and its appeasement by food, and we can analyze, classify, find elements, laws, correspondences, and adaptations, in those and all other facts of life, but when we enter the world speculative, we are not logicians enough to build a syllogism upon a pure speculation touching something unknown and resolve it into a solid fact, with its foundations laid in eternal fact. We are too immature or too restricted in our power, or capacity to reason, to accept such processes and results. It is like asking us to demonstrate the problem of three being one, and one being three in personality. Our creedal brethren do not seek to demonstrate such an absurdity, they simply believe the absurdity and ask us to do the same. We decline their request, just as we decline to accept the logic, or assertion of our friends, based upon pure speculation, devoid of the first tangible fact.

Is Spiritualism true? Yes. How proven? By facts, which the child nature and experience may comprehend. Do you comprehend infinity, or space, or primal causes through Spiritualism? No; it does not pretend to give their solution. Do not returning spirits know, and give us the benefit of that knowledge? No; they also are children; finite, limited. The wise ones know more than we do, for their experience has been greater, and they communicate the knowledge to us; but they are not, and never will be infinite in nature, and the primal cause of their own existence. So reasons from facts, the editor, who is still a child, hungry for real knowledge based upon facts.

LIBERTY OR PAPACY, AGAIN.

In our last issue, we referred to the position assumed by the Pope, the Romish See, and the Propaganda of Rome, in Italy, towards our government, its principles, its theory of republican perpetuity, and the continued existence of the freedom of its States and their individual citizens.

The theory of this government has been, from the beginning, and is now, that an ignorant constituency is an unsafe depository for popular liberty. It is especially unsafe for constitutional liberty such as was established by our fathers, and has been perpetuated by every succeeding generation of their sons. The oppressions of Europe during long centuries by monarchical and hierarchical forms, had taught the Puritan, the Quaker, and the Huguenot exiles to this virgin land, that if they would retain their liberties, they must govern themselves, and if they would secure to their posterity a continuance of the same boon, they must provide out of the common purse for the free, civil, scholastic education of every child who, upon reaching manhood, must assume the burdens of government and the responsibilities of citizenship.

The public school, supported, officered, and administered by the State, in its civil capacity, is a part, an essential and important part of our republican form of government. It is a powerful adjunct and integer in the perpetuity of our form of constitutional government. It knows no religious bias. It sees in the child the germ of the future citizen, a legislator or executor of governmental functions, and lays its hand upon the child, and educates him at its own expense, to a point where the liberties of the State are supposed to be safe in his hands. The work and the duty are purely civil, and in nowise religious or sectarian.

The papal hierarchy has always fostered popular ignorance and resisted popular education. It has so acted since its oppressive, bloody, tyrannical history began to be written. It remains unchanged in spirit, and has only been modified in practice by its rough, sharp contact with the advanced civil condition of the world. Its last lesson was received from its own former immediate vassals and slaves, the Italian people, whose masses it had kept in ignorance, when, led by Garibaldi and Mazzini, they arose in rebellion against the papal hierarchy, and established the constitutional government of United Italy.

In practical exile from power in his own country, and complaining that he is a prisoner in the Vatican palace, the Pope is deliberately fomenting trouble, looking to the destruction of our republican liberties, and is using the prejudiced religious consciences of his Church communicants, the archbishops, bishops, and priests, with the whole Jesuit propaganda, in an assault upon our civil school system. In the establishment of church or Romish parochial schools, as direct opponents of the public schools, and in the coercion of attendance through the subordination and direction of the consciences of the parents, Romanism

thinks it has found the vulnerable spot in our civil system.

Already the civil laws of the States, touching the education of children, are defied, and the Church and its priests are assuming the position of law-breakers and law-defiers. Already the demand has been made that a portion of the public money of the State, raised and consecrated to the support of the civil public school shall be paid over into the treasury of Romish churches, or the hands of its bishops and priests, to be expended in support of Romish parochial schools, where priests and nuns administer scholastic and religious training in the proportion of Sir John Falstaff's supper bill, "one half-penny-worth of bread to an intolerable deal of sack." And one or two of the States have surrendered the very citadel of their rights by subordinating the civil to the papal ecclesiastical.

Some of the Romish bishops in this country were fearful of the result in popular uprisings and in injury to the Church, and so wrote the Italian head of the Church. Other bishops saw no danger and thus advised the same imperial dictator of American consciences who is directing this raid upon our republican system of government and the civil liberties of all its future citizens. This Italian pontiff determines the question and promulgates his orders to the officary and the Church, through a letter addressed to these American Romish bishops. The letter is published in the New York secular papers. We have not room for the document in its entirety but give the salient points, honestly and fully quoting.

After affirming that he had examined both sides of the question, through his appointed cardinals, he says:

"For the rest of those venerable bishops of your country whom we know and have found to be, when they visited us, most devoted to the Holy See, not one wavered in the doctrine taught by it concerning schools in which Catholic children should be instructed."

There was but one opinion among all, the "Neutral" (civil, public, Ed.) schools (without religion) could not be approved, and they unanimously declared for denominational schools (as in countries inhabited by Catholics and non-Catholics alike), schools in which children are instructed in religion by persons whom the bishops know to be capable of such teaching."

"Wherefore, it behooves you, venerable brethren, together with the other bishops of your country, to strive by counsel and by acts to prevent Catholic children from receiving instruction in those schools in which their religious education is neglected, or where there is evident danger of moral corruption." (Meaning free-thought or Protestantism, Ed.) "Hence we earnestly wish, as signified to you by the sacred congregation of the Propaganda, that in the coming meeting of the bishops you carefully deliberate concerning the measures to be adopted that they may best contribute to that end."

"We desire moreover that you see to it, that those who are at the head of public affairs shall, knowing that nothing is more conducive to the safety of the State than religion (meaning Romanism, Ed.), provide by wise legislation that instruction which is carried on at public expense, and therefore by the assistance of Catholics, shall contain nothing that may offend their consciences or oppose their religion."

Romanism is exclusive, imperially and dictatorially exclusive. She acknowledges no other religion or form of religion, no personal right to the possession or exercise of the religious faculties outside of her pale. She assumes to be God in earth with the attributes and powers of God. There is no personal or civil liberty save such as she grants, and by becoming a slave to her dogmas. Whether by her claims, under the lead of a foreign religious despot as her head, she will try the experiment of forcibly supplanting our institutions and relegating American-born children and future citizens to a narrow religious education and consequent civil and personal ignorance, remains to be seen. No foreign potentate or power would dare to address our free citizens as the Italian who calls himself Leo XIII. has done.

We interfere with no man's religion or his enjoyment of it, but speaking as a citizen and a patriot, we permit no religion or religious sect to interfere with our civil institutions and liberties. There are millions in this country of like opinions and feelings, and the number is increasing.

THE BETTER WAY.

MULTIPLYING PARVO

By Dr. Babbitt and some living friends
1908 A. D. 1908 A. D.

It may not be obvious or profound in this but rather to discuss the possibility of a final or distinguished condition, yet the business and economic of the Babbitt's cases emphasized me to try to live a little longer, understanding that the death from some other life than that of the present me.

I hope the good factor's example will be catching throughout all the ranks of our lovely brotherhood. It may thus be much easier for this humble member.

We all know who held a "vigorous and belief" when poor Bruno disclosed some facts to the world, and who scolded him badly for doing so. Do our spiritual friends follow the example of the Pope and the Church on a question of facts? If so, they may see a monument standing somewhere around here some of these times, and then the smile may be on the other side.

Facts are dangerous tools for sceptics to handle, especially for those who do not know where the edges are. But I don't object to any handling they choose, for I have done so too, and been badly cut by them in times past. I would respectfully say, some never learn by experience.

As the great object of all true Spiritualists is to discover truth and make good use of it, neither sunshine nor storms can divert them from so noble a purpose. But I must notice the Doctor's explanation. In the first place, I thank him for it. In the second, however good and wise it may be, we have only an opinion and the hearsay testimony of his guide to sustain it. This may be ample, yet such kind of proof is not admissible in a question of fact, and the Doctor is trying to sustain a negative, which is much harder to do.

We are willing, however, to admit the testimony he offers, but if we do, we must also admit the same kind of evidence on the other side of the case.

And here we have many opinions and a flood of testimony of great weight from eminent parties, to prove an affirmative. I need not take time or space to specify names and their testimony, for every reader, to any extent, of the Spiritual literature is simply posted already, as well as many in private circles. Now where there is a conflict of equally good testimony, a great preponderance on one side as in this case, must govern the decision. So from the present proof, our worthy Doctor's case will not have as good standing in court as our spirit horses.

Again, our kind Doctor says, if animals were "admitted to the sky," that with their greater increase, the spirit land would ere long be overpopulated. If this were so, then in a longer period mankind alone would fill the spirit world so full that there would not be standing room for any more! Did any sage ever before teach that infinite space could be filled with a limited number of finite beings?

But if worlds are infinite in number and there is a constant increase of individuals in the universe then there might be some ground for the idea; as the ocean would ere long overflow all the land and rise above the highest mountains if there was a continued increase of water on the earth. But is this the case? Has not the universe always been substantially as it is now? With no more matter, nor less, with no more mind, or spirit, or life, nor less?

Is it not reasonable to think that suns and worlds and sentient beings have always been, and that there was no "In the beginning" to this splendid show, yet always an endless variety of all in changing scenes and nothing permanent but change! All the universe an ever varied and changing expression of matter and the different manifestations of an ever-existent life! Life by whatever name we may call it, pervading the whole universe, and with its agents, holding the stars in their courses, and like an unseen mainspring, causing all the lights and shades and moving figures on the great dial plate of infinite being. All this ceaseless action of spirit and matter are a never-ending round of circles without and within circles in an unlimited space that can never be any fuller than it is now, or than it always has been, for there can be no more matter or spirit to fill it!

As water from the ocean falls in individual drops upon the land to bless all living thereon and finds its way in various channels to the sea again, and in a purer state rises to higher regions to go again on its mission of mercy above, so sweet life from its great fountain is individualized in myriad forms for the great purposes of infinite wisdom and love.

Each tiny and greater organization enjoying its happy life until absorbed again by the parent life, and this is a shorter or longer period according to the vital force of each organization. The weaker perhaps,—this stage of existence those stronger pass into the next, as we learn, some, very annoying to man, do, and become tormentors of poor sinners—the lowest sphere.

Those animals only which are useful, or a pleasure to man pass into higher realms where the good dwell. I would respectfully say that from these realms came the spirit horses in question. They were clothed with matter, as the

spirits of men are, and their war-like appearance was the effect of earth conditions, not a "reincarnation" for an angel to pass again. And is not this very reasonable in accordance with the proof? As we are creatures on the other side, what more natural or reasonable than that those, who while here, lived noble and manly, should still love those that keep pace with us far in the beyond? The horse is said to be far more perfect, the birds more beautiful and their songs far sweeter there. If heaven is made up in part of beauty and song, will not our faithful friends, perfected there, add much to our pleasure?

But our learned friend says that animals will become immortal, if they can go to the spirit land. Can this be so? Is it not then a promise of immortality that they can exist here? I can not admit it, for is it not rather a question of vital force, how long any organization may last, either in this state or the next? Do we not see it illustrated in nature all around us and even in the heavens, too? Each organization has its uses and its gifts and holds its form according to its vital force, until its life returns to the source of all life. The spirit of man is the most potent vital force in nature, and holds on its way of great uses and great joys, each according to its strength for millions or billions of years, outliving all other forms until perfected in wisdom and love, its life passes in beauty, and sweetness, and glory into the infinite and formless life and for its individualism it gains a rapport with infinite power, wisdom, and love.

I know that this is not the accepted teaching but are we sure our teachings are all true? An angel's knowledge is only an opinion, on this subject. But what is the outcome of all those millions and billions of spirits from numberless worlds that are as constantly passing into the spirit world as the waters are poured into the sea? Is not the outlet of the ocean into the purer and higher regions above it?

Not the same organized form, however, returns to the land that fell upon it before, a new combination. So the same individual spirit does not return, no re-incarnation of that kind, but a new expression of life in a new organization of matter suited to the new life.

As the earth and the heavens, also are the expressions of the handiwork of individualized man in the various stages of his existence, so all the worlds in proper time, are clothed with beauty and life from the formless life of the infinite being, which we may call man, for all the gods seem to have left the premises, as not being any longer needed to run the show. But they are the occupied gods prove to be only men, with more or less power on the other side. So this flow of life into the spirit world and the influx of spirit into all matter makes an everlasting circuit of equalizing and ever-balancing forces. With this diversified action all nature is akin, and the universe a common brotherhood. No more elect circles to finger little harps for the glory of God to all eternity, as their only employment,—no endless hell to show the failure of an omnipotent God to save his children.

But to close. Are any dissatisfied with this view where all can become most potent factors—in a life of supreme intelligence, power, wisdom, and love,—or would they rather enjoy the old heaven where ignorance is the supreme bliss?

As those who live true lives here rejoice as old age comes on to pass into the future life, may we not after millions of useful and joyful years in spirit life rejoice that with a perfected life we can pass into the supreme life of the universe and be one with omniscience and omnipotence? Does not the greater wisdom and love in us beget a greater desire to bless all within our power? So may not the infinite divine man in the bliss of his supreme love, with all power and wisdom, make the universe constantly bloom with life and joy in new forms of use and beauty to serve wise ends in an ever-changing universe, both of matter and mind? Love is the supreme and controlling power of the universe,—may it increase on earth!

Thus I have given a few speculative thoughts on questions of interest to all. To any "vigorous unbelief" I have no objections, if the parties will only keep sweet! Theories and creeds may pass away, but facts remain, and we profit by them by wise use.

With kindest regards to Dr. Babbitt who has occasioned this line of thought and also to your many thousands of patient readers, I will now close this with a benediction for all.

Hot Springs, Ark.

Anthropology has been enriched by Dr. Brinton with a work on "The American Race," the gist of which, as respects the race's origin, is that the ancestors of the American aborigines came across the Atlantic from the Old World, not in ships, but along a great ridge of land that once stretched across the North Atlantic.

"Sing! Sing when sad and oppressed; when lonely and forlorn; when happy and bright! Sing! and by thus doing you will open the heart more fully to the comforting, soothing, sympathetic, and elevating influences from the spirit side of life.

THE FUR-SEAL DIFFICULTY.

By Dr. Babbitt.

Summarizing a question of international importance turns all the diplomats, ambassadors of presidents, and courts, of monarchies into hives of warring bees, pretexts a national war, disturbs all empires, and interferes with every industry, when a little justice, a little fairness, and a little light of explanation would relieve the whole difficulty, and compel a peaceable solution.

We have recently had such a matter, between our own and the mother country, arising over the question whether the extermination of the fur seal, on this continent and its contiguous waters, should be stopped. That the indiscriminate slaughter of the fur seal, for purposes of mere gain, was brutal, inhuman, and unbefitting the world's present civilization was generally admitted. But few in the country, outside the cabinet of the president, and perhaps the members of the Foreign Affairs Committee of Congress understood the practical intractability of the situation.

A writer in the *California Magazine*—a Mr. Cantwell, thus plainly and simply presents the facts:

"Freed from the complications and technicalities of diplomatic controversy, the fur-seal question is a very simple one. In purchasing Alaska the fur-seal rookeries on St. George and St. Paul Islands were justly regarded as the most valuable portion of our acquisition. For more than seventeen years our rights to protect the seals in Behring Sea remained unquestioned, and it was not until the year 1886 that any systematic attempt was made by outsiders to interfere with those rights. The argument that the fur-seal is *ferre nature* is not compatible with its well-known habits. For a hundred years it is known that the fur-seal has annually resorted to the Pribilof Islands to breed and shed its pelage. From the time of its departure from the islands late in the autumn until its return in May of the following year, it lands nowhere else. The seals arrive at the numerous passes through the Aleutian Islands in the latter part of May of each year, and head directly for the Pribilof Islands. The watery paths traversed by the seals converge as they approach the islands, and in so doing solidly mass together thousands and tens of thousands of widely scattered animals at points fifty and even one hundred miles distance from the rookeries."

Here the pelagic sealers lie in wait and have a fine location from which they can work the greatest destruction in the shortest possible time. Neither age nor sex is spared by them. "It is impossible," Mr. Cantwell continues, "to exaggerate the danger of the depletion of our rookeries and the extermination of the fur-seal species, if such criminal waste and inhuman method of capture is permitted to continue. If the facts, as above stated, are not enough to convince even the most skeptical we have only to review the history of the great fur-seal rookeries in the Southern Hemisphere, which, at one time, teemed with seal life, but which were destroyed by the wanton and senseless action of a fleet of seal hunters, whose methods of capture were unrestrained by law, reason, or by the dictates of common humanity. The history of the great rookeries in the Antarctic region, once inhabited by countless millions of seals, but now shunned and deserted by the gentle amphibians, will certainly be repeated in the case of Pribilof group, unless international agreement is reached, whereby the animals are to be protected from such indiscriminate slaughter."

SPIRIT AND MATTER.

To the Editor of The Better Way.

In THE BETTER WAY of June 25th, under the heading, "Our Exchanges," is an item from *Light of Ages*, in which it is held that oxygen and hydrogen are spirit, and that when chemically combined as water, they become matter. He also adds, "If, as Materialists affirm, these invisible forces are 'matter,' then all substance, visible or invisible, is matter, and there is no such a thought as spirit, nor spirits."

Here the writer asserts that the essential nature and character of a thing is changed by its combination with another element, whereby the density of the two are increased, because a portion of the latent heat has been given off as sensitive heat, which, in our opinion, is erroneous.

Matter is partitied and dimensional, and all elements possessing these two qualities, whatever its state of density or rarification may be, is properly termed matter. It is re-active in its operations, and its atomic elements unite under the action of spirit to build up material forms.

Spirit, *per se*, is unpartitied and non-dimensional, and is the active and knowing principle of self-existence. It animates all forms, and its expression of itself is determined by the form through which it manifests. Spirits, so-called, are the manifestation of spirit through individualized human forms, which are ever and always constituted of matter, on the mundane planes in its grosser and more dense condition, and on the super-mundane planes in its more rarified and radiant state.

There is no manifestation of spirit on any plane of existence, except in conjunction with and through a form con-

stituted of matter, which is the re-acting principle of self-existence, spirit being the active.

They are both unchangeable as to their essential quality, and together constitute the all of being, and through the partitied and dimensional quality of matter, an infinitude of forms are evolved by the varied combinations of its elemental atoms acted upon by spirit and through these forms, self-existence, by the process of evolution, unfolds and develops into the objective and manifests its inherent potentialities.

JOHN FRANKLIN CLARK.

SCIENCE PROGRESSING TOWARD ITS GOAL.

The first half of this century popular science, so-called, was largely beclouded with visionary theories, and scientific speculation became a phase of reproach. The last half century is characterized by the demand for exactitude. There is no place for dogmatism. If an astronomer has anything which he regards as new to say, he must, to receive respectful attention, be able to show a mathematical formula for it. The minute precision with which this is done is one of the marvels of the powers of mind. Innumerable examples of this might be cited. One of these has come of attempts to solve the mystery of the former tropical condition of the climate of Greenland, and take it out of the domain of speculation. The palms and the plants of the tropical jungle have left their records in its strata of coal and slate, and the animal life of the warm waters has laid down its history in the limestone, all now under the fields of "eternal" ice. It is now proved that north latitude is receding in Berlin and advancing on our Pacific shores at the rate of six inches per annum! Six inches in the inclination of the poles of the earth! It is difficult to believe that a change relatively so minute is capable of demonstration. We shall have to wait long, at that rate, before we shall plant oranges in Alaska, and before Spitzbergen will descend to the German capital.

When the convertibility of solar energy into any of the various forms was discovered: sunlight into chemical affinity, that into heat, heat into motion, motion into electricity, electricity back again into sunlight, it seemed highly probable that every seeming kind of energy was only one thing manifesting itself in various apparent forms. But could this be demonstrated? Could it be shown that electricity is sunlight, and an explanation be given of the real difference between the various forms of manifestation? That has been attempted. So far they show that light, radiant heat and electricity have the following properties in common. They move at the same rate of speed, one hundred and eighty thousand miles per second; they move as waves of pulsations; they, with gravitation, are under the same law of diffusion, the square of the distance; they can be reflected—that is, arrested, and sent back over the course which they came. A film of mercury held in place on glass reflects light, a sheet of zinc reflects electricity.

What is it that makes the difference? It appears to be demonstrated beyond a doubt, that the difference consists in the differing lengths of the waves of propulsion—nothing more. The shortest wave lengths—the shortest distance, so to speak, between the crowns of the waves—is manifested as chemical affinity; the next longer appears as light; the next longer gives us heat, the longest gives us electricity. Is it possible that things apparently so utterly diverse are really identical, and the difference between them so marvelously simple?

Such discoveries, when demonstrated, give possibility to further progress, and this intensely sharpens the spirit of research. For every new truth raises scores of new questions. Glass, though a material so dense, and composed of elements so crude and opaque as soda, potash, lime, alluminous clay, lead, silicious sand, etc., offers no obstruction to the rays of energy in the form of light—while it is an absolute bar to rays of currents of electricity. A wooden door bars light, and is transparent to electricity, and all substances are transparent to gravitation—of course, we use the word "transparent" tropically—none of these forms of energy, excepting light, affecting the nerve of vision. The possibility opened up by these discoveries is the discovery of the ultimate constitution of matter, and of the real difference between matter and force. Shall it be discovered and demonstrated that matter and force are only different manifestations of the same thing? It would seem that these students are on the threshold of marvelous truth. Why should so crude an element as lead, in combination with alkalies, become limpid as water and almost as brilliant as the diamond, in the form of crown glass? The dullest of metals become the clearest and brightest of all the products of the chemist? Why should silver or mercury cast back the rays of light which pass through pure glass unobstructed? Why should a sheet of zinc reflect electricity, and a plank of wood be to it what clear glass is to light? When these questions are answered, and answered they will in all probability be, we shall have made progress in the great problem of the ultimate constitution of matter.—*Chicago Interior*.

A CONCEPTION OF SPIRITUALISM.

By Dr. Babbitt.

Spiritualism is an evolution; its laws are known laws, its God is a common God. It does not say to the truth-seeker, "believe ye for I assert," but rather, "know ye, ye prove." It is as old as creation, yet as new as to-day.

Its gates of knowledge are ever open, and no truth escapes them. It is not iron-bound to a creed or dogma, but can and does take to itself every fact as discovered. It is not conservative, but, on the contrary, liberal.

It teaches the doctrine of pure lives, pure thoughts, pure motives, and, above all else, love. Love to God, love to man; for man is God, and God is man.

Its progress is an evolution in phenomena, science, and philosophy. Its phenomena has unfolded in easy grades from the rap, table-tippings, physical manifestations, the trance, clairvoyance, clairaudience—through all degrees of mental and moral excellence,—and every day discloses some new phase.

But the phenomena is not Spiritualism; it is rather one of the many proofs of Spiritualism.

The constant broadening of the creed, all beliefs is due in great part to its disclosures. Atheism has taught no new fact in nature; on the contrary, it has perverted known law to its own usage. Atheism has removed no doubts; it has increased them.

Atheism denies the existence of a God and of a future state; Christianity asserts it; but Spiritualism proves it. And yet our atheistic and creedal brothers affirm Spiritualism to be the fancy of a diseased imagination, an idle dream; but for all that no known belief can compare with it in naturalness, beauty, truth, and simplicity.

Out of the slough of atheistic despond, creedal hell, and common agnosticism, the bright angel of Spiritualism lifts suffering humanity, bringing, as it does, "glad tidings of great joy," and teaching them the glories of natural existence, here and hereafter.

Friend, you stand at the junction of three roads; one leading to a hell of horrors or a heaven of gold and pearl and jasper, as you may choose, the passport to the latter being "faith" without fact or works; the next is a dreary waste of desolation, no God, no future, no happiness, no belief; but, at the portals of the third, stands the bright angel of fact, girded about with good works, and holding in his hand the sceptre of truth, pointing with its star-crowned apex to the announcement above the gate: "To spirit-land; to the realm of love and light; to the country of the blessed, where death cometh not, and all is life and joy and knowledge, now and forevermore."

BIOLOGY.

If "the proper study of mankind is man," too much attention can not be devoted to the science of life. In view of the improvements in living which have been made within half a century—the discovery of sanitary service, the enlargement of the list of preventable diseases, the light that is thrown on cerebral and nervous pathology, it is impossible for a careful scientist to deny M. Flourens' proposition that the normal duration of human life may be one hundred years. The reader of history, comparing the records of population in civilized countries at various intervals, is struck by the slowness with which numbers increased. It has been usual to account for the anomaly by charging the deficits to war; but when we find that a fertile country like France, after 2,000 years of known civilization, only contained 20,000,000 of people, while the United States has increased 50,000,000 in less than a century, one can not avoid the conclusion that life must have been shorter in the old days than it is now, and that a larger proportion of the children who were born never attained the adult age. It is the business of biology to ascertain if these inferences correspond with the facts, and if so, why. There could not be a more useful topic of study.—*San Francisco Call*.

THE AMAZONS.

In his palace the King of Dahomey is guarded by an army of women, whom travellers have called Amazons. In Dahomey they are called Minoes, familiarly wives of the king, but this name is still less appropriate than that of Amazons, for these female soldiers are bound to a life of celibacy, and might more correctly be designated vestal warriors. This Pretorian Guard has often distinguished itself in battle, and no soldier ever had greater or more undaunted courage than have these women, whose every thought is one of conflict. They are recruited from the children of the chiefs, or from the young girl captives in the service of the king's wives. Their dress consists of a vest without sleeves, very short trousers, and a cap on which is embroidered an alligator or some other animal. The Amazons live in the different palaces of the king at Dahomey, and their number does not exceed fifteen thousand. They are divided into two battalions, but both are under one chief, who is always a woman, who has made herself illustrious by her exploits. This guard keeps by the side of the king in his expeditions, and only marches against the enemy on the express orders of the monarch.—*Acme Scientifique*.

SPIRIT VOICES.

By Dr. Babbitt.

There are always seeking media don't always find it.

Never be too anxious to gain a point—everything has a slow beginning. Our character is always known by the kind of company we keep.

To be prominent and popular does not say you possess great intellect. It is not what you know, but what you are and do, that makes you respected.

Always be what you are—be yourself. It never pays to try to be somebody else.

Humble modesty wins life's race, while boastful boldness falls before the goal is reached.

Life's pathway is hedged with thorns, but you may make it bloom with roses if you will.

Listen much and speak little, and you will go through the world the friend of everybody, and everybody will be your friend.

A person's good qualities are seldom mentioned during his life, while his bad traits are exposed and discussed both far and near.

People who are in the habit of scattering thorns ought never to go bare-footed; they might run some of them into their feet.

If there is such a place as purgatory, I am greatly afraid it will one day be so full of religious professors that an extension will have to be built to it.

SHOOTING STARS.

The shooting stars are small bodies, weighing, at most, a few pounds, and consisting mainly of iron and carbon. They traverse space in swarms, and also revolve around the sun in long, elliptical courses like the comets. When these little bodies enter into the earth's orbit, they are deflected toward the earth, and great numbers are seen in a single night. Their brightness is due to the heat engendered by the energy of their motion. Their speed is enormous, viz.: 42½ kilometers a second, while the speed of the earth on its orbit is only 25 kilometers a second, forward. Consequently when a shower of them approaches the earth in the direction opposite to its course, the initial speed is 72 kilometers a second; when they follow on its course they gain 16½ kilometers a second on it, their mean rate of approach being 30 to 35 kilometers a second. The friction engenders a temperature of 3000 degrees Celsius, subject to which they burst into flame. If under these conditions their substance is not vaporized they pass through and beyond the upper strata of our atmosphere and pursue their proper course around the sun; but as a rule they are vaporized, in which case the vapor mingles with the atmosphere, to fall later as meteoric dust. In this manner we come in contact annually with 146 milliards of shooting stars, which add considerably to the earth's substance.

One of the latest conclusions of science concerning shooting stars is that they are the fragments of shivered comets. Comets, in fact, are comparatively short-lived bodies, few of them persisting beyond a few thousand years, and the smaller ones for a much less period only, while the duration of a planet like our earth extends to millions of years. The great comets which frightened our ancestors would doubtless be found to have lost much of their brilliancy if we could see and identify them; for, during their course around the sun, they continually throw off vapor and fragments, and are thus constantly subject to diminution.—*Camille Flammarion*.

A NEW SYSTEM OF ELECTRICAL LUMINATION.

If we could produce such a current as would have 500 million-million alternations per second the conductor carrying it would glow with light—not as we produce it, by means of heat, but without heat, since none of the slower heat vibrations would be produced. Mr. Nikola Tesla, has gone further towards utilizing these etherial vibrations than anybody else, and his results, though still far from those suggested above, and due more to the impact of vibrating molecules than to the rapidity of etheric oscillations, point out that the greatest possibilities are within our reach. Mr. Tesla shows that if the walls of a room, for instance, be made the seat of rapidly alternating currents of high potentials, the whole of the space within that room is so filled with etherial oscillations that a vacuum tube or lamp bulb will glow with light wherever situated and without electrical connection with those walls. He also exhibited a small motor operated by a single wire connected with his source of electricity, and many other phenomena which are in direct conflict with the known laws of electricity. But we must bear in mind that the force which produces these phenomena, although set into action by electricity, is not itself electricity, but radiant energy, of which light and heat are familiar manifestations.—*Electricity*, New York.

The mind is like a slate upon which may be written the harvestings from all fields; but unlike the slate, what is now recorded can never be effaced. Gather the heat and trust, so that ever elevates

the trials and external signs and symbols translated from the world below, but they all have a common centre. You need have no fears that you will be left alone—you will have something to do. You need have no fear that you will be compelled eternally to sing one tune because there is only one tune in the universe of God. And there is room enough there.

But the kingdom of heaven is at hand, reject. What does that mean? It is at hand. Close by. Does that mean away off somewhere? No, but the kingdom of heaven is within you, as we discovered this morning, and if it is within you it is close at hand. The kingdom of heaven reaches through all atomic combinations of matter. The awakening of the rose, the quickening of your spirituality, the sundering of the bondage of materiality will help you to make conscious resistance and to recognize that the kingdom of heaven is at hand.

MRS. NETTIE C. MAYNARD.
The Tribute of a Friend Who Attended her Obsequies.
MRS. M. T. LONGLEY.
To the Editor of The Better Way.

This is Saturday, July 21, and I have been gaining a few moments of needed spiritual rest in looking over your bright pages of this date.

(We must ask our pleasant, bright correspondent to excuse the publication of her flattering words of commendation. We are not in sympathy with an egotistic, but not heavily freighted orator who defended himself against the charge of too frequently using the personal pronoun, first person singular by quoting what he called "pure Scripture," thus: "Whoso bloweth not his own horn, his horn shall not be blowned."—E.D.)

My eyes have rested upon the letter of Mrs. Maggie Stewart in your column concerning the mediumship of Mrs. Nettie Maynard, and as Mr. Longley and myself only reached home this morning from our journey to White Plains, N. Y., to attend the funeral service of Mrs. Maynard, the subject is one of great interest to me.

As Spiritualists well know, Mrs. Nettie Colburn-Maynard was one of the greatest and most useful mediums the world has ever known. Called into public service for the spirit world in early years, she labored incessantly as a medium and speaker, bringing evidence of spirit life and love to countless hearts. The important part that her mediumship bore in settling the issues of the great civil war, and also many facts relative to her experience in those days are recorded in her recently published book, "Was Abraham Lincoln a Spiritualist?" which is intensely interesting as well as historical in its connection with Spiritualism, and which ought to be in the hands of every seeker after truth.

As a helpless invalid of many years Mrs. Maynard has passed through many sufferings and trials, but never has her sweet spirit faltered in its trust, or been forsaken by the loving friends on either side of life, for mortals and spirits have joined in their tender ministrations to this beloved life.

At the close of a beautiful summer day, Monday, June 27th, the pure spirit of this gifted sister bade farewell to its earthly body to enter the radiance of the life beyond, and in response to the telegrams and messages sent to friends all over the country, a large assembly of sympathetic souls gathered at the residence of Mr. Maynard on Thursday, June 30th, to listen to the beautiful funeral service that had been arranged according to Mrs. Maynard's desires.

The apartments, beautifully decorated with flowers on this occasion, showed no sign of comfortless grief nor lurking doubt, and the serene face that rested amid the silken cushions and daint flowers of the pearly white casket, only shone with the lingering touch of "the light which was never seen on land or sea," but which is the illumination of the transfigured spirit.

The services consisted of the singing of appropriate spiritual songs by their author, Mr. C. P. Longley and his wife, an impressive invocation with spiritualist address and original poem by Mrs. Colburn-Maynard, a song "Sometime" by an intimate lady friend of the deceased. There were also eloquent and soul-stirring remarks made by Mrs. Clara Banks and the singing of "Nearer, my God, to Thee" by the audience.

Many in White Plains, who had never attended a service by Spiritualists were present on this occasion, and we know that an influence from the spiritual side of life went forth, and an effect for good was created by the angelic work of the hour, that can never fade from the life and experience of the people of the town.

Blessed in her death as in her life, the saintly soul of Nettie Colburn-Maynard sends back its holy influence to benefit the world.

The spiritualistic faith and philosophy is as broad and as deep as the ocean and can only be sounded by the plummet of sincere investigation weighted with a desire for the truth, whatever it may be, and however disclosed.

Love and hatred—the two strongest passions—are but the extremes of the same feeling.

TOLSTOI AT HOME

BY THE EDITORS

A contributor to the *Continent Magazine* writes about a visit he paid to Count Tolstoi after a journey through Russian famine districts. Some uneasiness was prevailing in the count's family at the time on account of the wrong interpretation the *Manchester Gazette* had placed of his article in the *London Telegraph*, the former accusing the count of urging the peasantry to revolt, which is, in reality, contrary to the count's teachings. It is simply a philosopher, as Rousseau was, and if some minds become fired by enthusiasm and manifest a little self assertion through the spirit of his writings, he does not feel that he ought to be held responsible for what is but a natural outcome of self-thinking. But the count's uneasiness is not based on the criticism alone. It has brought condemnation upon him which may ultimately lead to his arrest and exile. Telling the truth in Russia is a fatal undertaking.

To his visitor, however, the peasant count was not reticent in the expression of his opinions on other subjects. He praised Matthew Arnold and Ruskin, but pool-pooled Bellamy. Ruskin he considers a greater man than Gladstone. He also gave vent to his religious convictions. Buddhism he looked upon as a pessimistic religion, but Christianity he thought beautiful and consoling. He regarded this life as worth living, lived right. Nature was his God, who he had a special admiration for the Swedenborgian belief.

From other remarks he made, it was evident that he is an instrument in the hands of a higher power for some mission, which the future will perhaps reveal. At parting, Count Tolstoi said to his visitor:

"I do not know whether what I am doing is for the best, or whether I ought to tear myself away from this occupation. All I know is that I can not leave it work. Perhaps it is weakness; perhaps it is my duty which keeps me here. I can not give it up, even if I should like to. Like Moses on Mount Horeb, I shall never see the fruit of my labors. I shall never know whether I have been acting for the best or not. My fear is that what I am doing is only a palliative."

WALTER BESANT AND SPIRITUALISM.

I was traveling in Northumberland. The day I had spent in driving over the wild and lonely moor to a village set in the midst of it—a village built round a quadrangle of what had been a monastery. There was the old gate left; part of the buildings; part of the wall; a quiet village inclosed by the old walled convent chapel, now the parish church; there were only two or three hundred people living here; outside the wall babbled the trout stream with its high bank covered with bushes and brambles and wild flowers. All round stretched the moor. At the inn, where I took some tea or something, they talked to me about the past; the place was filled with echoes of the past; whispers and voices were heard at night, things had been seen in the bedrooms.

A wonderful place, nowhere else in England is there such a wonderful place. I drove back and spent the evening alone in my inn, reading certain books of the Queen Anne time, and at eleven o'clock went off to bed. My room was a very old room, and the inn itself was at least three hundred years old.

All this is introduction in order to show you why the thing that I saw took the shape that it did. For in the middle of the night I woke up suddenly and sat up startled. I found the room perfectly light; the door, which I had locked, flew open, and there walked three ladies, dressed in the Queen Anne costume, with the pretty old stiff cardboard ornament of the head and everything. Never before had I understood how beautiful was the Queen Anne dress. The ladies sitting down on chairs round the fire (which was now burning merrily) began to talk, but I know not what they said. Suddenly—it shames me to confess the thing—I was seized with a horrible terror. I leaped from the bed, pulled back the curtains, and pulled up the blind. It was about three in the morning, and twilight. Then I turned to my visitors; they slowly faded away. The light slowly went out of the room, the fire slowly burned low, the figures slowly became faint; they slowly vanished. Who were they? Well, you see that I have seen things.—*Journal of Health*.

IS HE A MEDIUM?

In the normal state, when we wish to write a sentence, we mentally construe that sentence—if not the whole of it, at least a part of it—before writing the words. The pen and the hand obey creative thought. It is not so when a man writes mediumistically. One rests the hand motionless but docile on a sheet of paper, and then writes. After a little while the hand begins to move, and to form letters, words, and phrases. It does not create these sentences, as in the normal state, but waits for them to produce themselves.—Camille Flammarion.

A writer claims that the most remarkable falls in periods of greatest excitement. To judge by the amount that fell during the late national political convulsions

NEWS ITEMS.

Honduras is enjoying a revolution.

There are 7,500,000 young men in the United States.

Holland is considering ways and means of draining the Zuider Zee.

Indiana is booming in oil wells, a number having recently been struck.

The population of Rome has decreased nearly 30,000 during the last four years.

The Eiffel tower is said to be eight inches higher in hot than in cold weather.

By an act just passed in South Australia all hotels are to be altogether closed on Sundays.

A secret convention has been signed by England, Spain, and Italy for the partition of Morocco.

The Arapahoe Indians are again indulging in the ghost dance, and the settlers are unduly alarmed.

Oliver Wendell Holmes, General Butler, and Bishop Brooks are the most popular men in Boston, according to a recent vote.

Mr. H. D. Garner has started for Africa for the purpose of studying the language of the monkeys in their native haunts.

Mrs. Nellie Grant-Sartoris, who resides in London, has plenty of means to enable her to enjoy life there, her father-in-law's estate being devised to her.

Work has begun on a mining tunnel near Wardner, Idaho, which will be more than two miles long and will connect several of the principal mines in the Cœur d'Alene district.

Passengers on Swiss railways are enabled to obtain accident insurance by paying for their tickets. Two cents insures them for a day and a half for \$100 in case of death and \$500 for a serious accident.

Two Carr brothers, of Seymour, sons of Thomas Carr, planted two apple sprouts many years ago. In one brother died, and his tree, which was well grown, fell to the ground the next day. Recently the other brother died, and within an hour his tree broke at the roots and fell.

Director-General Davis has received a petition from the trustees and elders of forty-six German Evangelical Protestant churches of the Middle States, presenting a membership of 63,000, strongly urging the opening of the position on Sunday.

It is reported in the Hebrew Standard that a big soap factory has been started near Jerusalem by Hebrew soapmanagers. Its managers offer to sell soap to Mohammedans, Christians, and infidels, as well as to the believers in Judaism, whether orthodox or reformed.

The University of Heidelberg is to admit women to the Philosophical College and bestow on them the same degree won by men. This is a notable advance for a country so conservative in its estimate of woman and her value. Heidelberg recently celebrated its hundredth anniversary.

In the United States the number of daily papers now published is just a little over fifteen hundred. This is the greatest number in any one country. Germany is second on the list with almost a thousand dailies. Then comes Great Britain, whose average daily circulation (although having but one-half the number of papers) is nearly five times greater than that of the United States.

The order of the Jesuits is said at the present time to number 12,947 members, divided into five groups—Italian, French, German, Spanish, and English. The German group is the largest, having a total number of 3,470; the French comes next with 2,863; next the Spanish, 2,570; the English next, with 2,307. The Italian comes last, with 1,764. The group is divided into provinces, the seven English provinces being England, Maryland, Missouri, Ireland, Canada, New Orleans, and Zambezi.

THE SUNDAY QUESTION.

We take from the *Advent Herald* the following pungent criticism:

"Sunday, June 5th, four or five of our brethren languished in a loathsome prison for quietly pursuing their legitimate calling quietly upon their own farms on Sunday. The same Sunday, June 5th, the delegates to the Republican national convention at Minneapolis, deaf to church-bells clanging their calls to ship, thronged the halls and corridors of the hotels, and from early morning till late at night worked for their respective candidates. Prominent among these energetic workers was Col. Eli F. Shepard, president of the American Sabbath Union, who arrived the night before, and took an active part in Sunday work. When the laws of the country can thus be used to oppress the humble believer, who conscientiously observes the seventh-day Sabbath, let such occasions as this one at Minneapolis, and hundreds of other violations go unnoticed by the law, how can any man have the hardihood to say that such a secution is not religious persecution? It may be truly said of this country, 'wonderful and horrible thing is committed in the land.'"

THE SUNDAY QUESTION.

Many a Robinson Crusoe from the Church is shipwrecked upon the desert

When Spiritualists everywhere are willing to cement the bonds of brotherly love, our cause will advance more rapidly than ever before.—*Banner of Light.*

The philosophy of Rousseau and Montesquieu is re-echoed in the lines written by Jefferson. The idea of a social contract and compact as the basis of government is fundamental in the political concord of the signers of the Declaration of Independence.—*The Reform Advocate.*

We read that a new law in Berlin prescribes cremation for all paupers who die, at the city's expense. In one sense this process restores all mankind to equality, more nearly even than death itself. No matter what a man's weight, physical or moral, the residuum in matter left after the rest has been dissipated into its natural gases, is about eight ounces.—*Unity.*

It is doubtless true that many eminent men are not disposed to give "respectful attention" to Spiritualism; but this is the fault of every system, the acceptance of which involves a radical change of existing beliefs, until the system has won considerable favor. Why have scientific men regarded phenomena, such as Professor Lombroso recently expressed himself as ashamed of having so long ignored?—*Religio-Philosophical Journal.*

By conforming to certain laws in construction of various machines, we can concentrate and disseminate their powers of electricity, steam, magnetism, etc. So by making ourself fitting instruments, the divine power can concentrate itself in us, and disseminate its almighty force throughout the world. This power can not be made making frantic appeals to God, more than electricity could, by inventing, work through a machine made for use of steam. Whenever we make ourselves fitting instruments, divine power will manifest through us.—*World's Advance Thought.*

Opponents point to the exposure of mediums, and declare Spiritualism therefore humbug and trickery. Spiritualist is the last to say that there has been no trickery or delusion. Nevertheless there is something in this world of conscious, there is a counterfeit. Charlatans have tried to get money of people by pretended mediumship; all this is not Spiritualism. Even every professional medium were prone to be a cheat (and it is not possible this), it would not affect Spiritualism the least. The true, pure Spiritualism built upon the phenomena in our homes, at family circles, where there is no probability of fraud; and also in the individual spiritual communion of us when alone. Then we are safe from being over-credulous; but this objection falls to the ground when we consider that multitudes of all classes—hard-headed scientists—have been convinced by their own experiences.—*Worlds.*

COMMON SENSE.

Common sense is to know: when, at what time, in what way, and what tact to do a thing. It is the faculties of the mind well balanced, perceptive, and even tempered to know how to persuade without coaxing; to ask, without insulting; to preach, without assuming; to do the right thing at the right time, and at the right moment. That is common sense in its last analysis.

Book sense, be that sense what it may, be, is only needed when books are discussed, when authority is weighed when facts are asked for; when a man speaks from the study. But common sense looks directly to the thing to be done, and the best way to do it. It comes into play with the occasion of the time, the advantage, the ready opportunity. Two men attempt to do the thing. One is a complete failure at it, the other a complete success. Say the failure to the successful man: "did you manage so well?" Did you see so and so at the time? Did you see that it was no time to talk about the subject? Did you not see the man's his thoughts on something else? Did you not see that he was sensitive on that point? Did you not see that the man did not suit? That is the way common sense talks. It sees, it knows, it judges, it plans, it has tact, and then succeeds.—R. M. Orme, in *Savannah Independent.*

INGERSOLLISMS.

Tell her your faults; and if she says you after that you have got the dead on that woman forever.

The theology of to-day was not enough when people thought the world was flat.

Most of the happiness of this world is found in the shadowy vales of life, not on the crags and peaks of death.

I believe in the diversity of free will rather than the stupidity of orthodoxy.


When we begin to conceive of God as infinite and filled with suns and constellations, the old religion seems too small.

Whoever has won the love of a woman and has made himself empress of her heart and her empress of his life, made a success of life, and even dies in the gutter.

Lincoln, the greatest man who ever occupied the presidential chair, and only man in the history of the world who, although clothed in almost absolute power, never abused it except on the side of mercy.

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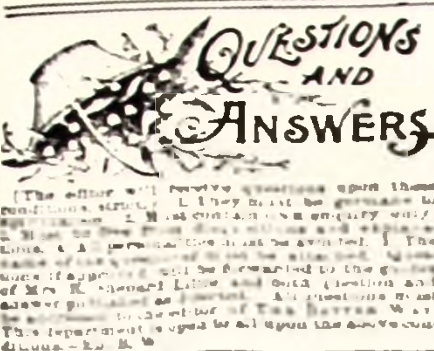
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QUESTIONS AND ANSWERS

The editor will receive questions from those who desire to know the truth about the occult, and will answer them in this column. Questions should be sent to the editor, care of The Better Way, 1000 Broadway, New York, N. Y.

Ques. 21.—What is the mode of cure for a diseased spirit condition?
Ans.—Radical measures are necessary where radical ills exist, and to be the most effectual, the cure ought to begin long before the child is born. For those already in the form there needs to be great and wise care in the direction of the mind, in restraining the tendency to selfishness, and in the quickening and development of the opposite—benevolence and unselfishness. Too many parents are thoughtless and inconsiderate of the power of habits formed in an immature stage of being. It is second only to the ante-natal influences already referred to.

Hypnotism and its kindred practices, science, mesmerism—the discussion and practice of which is already arresting the attention of a thoughtful and intelligent world—will be found of great help in controlling, or modifying, or even curing this class of mental ills. These are largely psychic in their character, and spiritual or psychic treatment is the appropriate remedy for mental and physical diseases. But they should be wisely and not ignorantly and foolishly used.

Ques. 22.—Can you give the mode by which spirits obtain or receive a knowledge of passing earthly events?
Ans.—There is not a single mode, but many and various of obtaining knowledge of passing events. Different spirit entities work differently. The power of the mind is far in excess of even the thought of mortals, and in spirit spheres, what to you would be an excess of this power is called into activity. The concentration of the mind upon an individual as a mental or egotistical center, brings a response, and with certainty where there is intelligent co-operation. This might be practiced by those still in the mortal to the extent, at least, of making it a practical means of communication. In time both the law and the fact will find acknowledgment and use.

With spirits this is a very common means of obtaining and conveying information, or knowledge. Guardian spirits and those wielding an influence over human events and lives are in rapport with those whom they guide or influence. The subtle magnetic and spiritual connection existing between them is the medium for the conveying of thought, and can be used for the interchange of thoughts, consequently no event in connection with the lives thus guarded can escape the guardian's knowledge. No especial messenger is necessary for the thought becomes its own factor or agent.

If a spirit wishes to obtain knowledge of a particular person in the mortal life with whom the spirit is not in rapport, and does not wish to go directly to the person, that spirit can by mental force reach some other spirit who may be able to reach the person and obtain the desired knowledge, even if not then in possession of it. We do not say that all spirits make use of this means on first entering this life, but that any and all are soon able to do so.

As thought, with the great volume of mental force behind it, acts with a rapidity almost inconceivable, certainly incomprehensible to mortals, so is spirit itself, and it is easy for most spirits after brief practice to go from place to place, visit the scenes and the people where and of whom information is desired, and they can do so readily that time and space seem well-nigh annihilated. The desire of the spirit is the medium of conveying a message which is instantly responded to by the presence of the spirit friend your desire touched.

Then again, the spirit world has its centers of information concerning events transpiring upon the earth, and this information is diffused with a far greater degree of perfection than has yet been obtained in earth. Important events, not only concerning earth but other worlds, find record in these centers and are accessible to spirits who do not wish to hold themselves in rapport or in contact with earth's inhabitants continuously. As your newspapers are consulted for the news of passing events, so these means of conveying information are consulted by interested spirits. As a rule, however, when spirits desire to know of persons and events in earth they visit the earth. They are with the earth family in every walk in life, and no event of comparatively little or great importance takes place but some spirit or spirits are cognizant of it.

Ques. 23.—Has the spirit or soul a definite location in the human body?
Ans.—That portion, or bodily substance, nearest skin to the soul and its subtle medium, the nerve fluid which permeates the entire body, is a fine ether which is spirit. It is a substance as the nerve fluid is substance, but of still finer quality. Of this the astral body is composed. It permeates even the nerves and their fluid, and when it arises, or leaves the body, it is part from part, being located in every fibre and essence of what is called matter. The soul, or real self, possesses this as its temple or temporary tenement. But although related to it, it is simply and only as the person is related to the house he dwells in.

As the person may leave the house temporarily, or leave it never again to inhabit it, so may the soul, while it will continue to remain the same entity.

Yet there are points of attachment stronger than others, as there are in nerve centers, and these stronger centers may be said to be the citadel of the soul. That which is considered as the strongest of all, and the last point of attachment to be severed, is that of the brain.

MISCELLANY.
A MATHEMATICAL MEDIUM.
 Zerah Colburn was the most gifted mathematical ever known. When only eight years old he raised the number 5 successively to the 10th power, and in naming the last result, which consisted of fifteen figures, he was right in every one. On being asked the square root of 106,929, he answered 327 before the old gray-haired philosopher questioner had time to put it down. He was next asked how many minutes there were in 48 years, and instantly replied 25,228,800, and five minutes later gave the astonished savants the exact number of seconds.

THE HUMAN HEART.
 The workings of the human heart have been computed by a celebrated physiologist, and he has demonstrated that it is equal to the lifting of 120 tons in twenty-four hours. Presuming that the blood is thrown out of the heart at each pulsation in the proportion of sixty-nine strokes per minute, and at the assumed force of nine feet, the mileage of the blood through the body might be taken at 207 yards per minute, seven miles per hour, 168 miles per day, 61,320 miles per year, or 5,150,880 miles in a life-time of eighty-four years. In the same period of time the heart must beat 2,869,776,000 times.

HOW THE FAN ORIGINATED.
 The beautiful Rau Si, daughter of a powerful Chinese mandarin, was assisting at the feast of lanterns. At last she became overpowered by the heat and compelled to take off her mask, but it was against all the laws, written or unwritten, of the Chinese, for a woman to expose her face to the idle gaze of the public. So the charming Rau Si held her mask before her face and gently fluttered it to and fro to cool herself. The court ladies noticed it, and in an instant a hundred other masks were waving back and forth. This was the birth of the fan, which to-day takes the place of the mask in China.—*Chicago Herald.*

USE OF SUNFLOWERS IN RUSSIA.
 The sunflower is found to be of great service in southern Russia, where it has for some time been extensively cultivated. It is grown principally for the bright yellow odorless and tasteless oil yielded by its seeds. The oil is said to be super-seeding olive oils throughout southern Russia for domestic purposes. The pressed seeds and the boiled leaves (the latter mixed with clay) serve as cattle food, the stalks as fuel. Like the eucalyptus, the sunflower possesses the property of drying marshy soils and counteracts the development of malaria germs.—*English Mechanic.*

CENTPEDE AND TARANTULA.
 The popular belief about the venomous character of the centipede and tarantula is strongly denied by a resident of Redlands, who recently wrote to a San Francisco paper, relating his experience, he says: "I have captured every tarantula that I have seen before they jumped in any direction, and have teased and tormented them until I was tired, and presume they were too tired to jump, as never have I been able to get them to do more than try to get out of sight. Centipedes, I was told, would cause the part of the person, over which they crawled, to shrivel up or waste away, yet a man on my place was stung by a good-sized centipede. We applied sal soda and sent the man home to die, as the centipede had crawled nearly the whole length of him and stung him on the back, but he was on hand the next morning and stated that the sting was about equal to a hornet's sting."

It is probably true, says the *Los Angeles Tribune*, that different people are affected differently by the bites or stings of these "varmints," just as some people are seriously injured by poison oak and others are not susceptible to its peculiar virus. Cases are on record where people have been made physical wrecks from injuries inflicted by centipedes, tarantulas, and stingrays, but it does not follow that everybody who is struck by one of these creatures is doomed to such a fate. It is just as well, however, not to make the experiment. When one is bitten there is hardly anything better than a little sal soda applied directly to the wound. The virus of all poisonous reptiles and insects seems to be of an acid nature, and the soda neutralizes it if the application is made before the poison gets into the blood.

Cured by Thermo-Electric Action.
 Gen. Drenforth, the well-known scientist, who had charge of the Government rain-making tests in Texas last summer, writes: "Dear Sir: I deem it a duty to inform you of the remarkable curative effects experienced by myself, and others under my observation, from the use of the Electropole. You may not know that I am a regular M. D., and have been a practicing physician. From the course of my education, and associations as such, I had no faith in the treatment. Personal experience and observation, however, have convinced me of its marvelous and subtle effects. I ascribe the beneficial results of the instrument I used, and the curative effects of those which I observed, to the establishment of a potential, by thermo-electric action. I congratulate your company upon having found a strong protection by its patents upon this instrument. Yours truly, R. G. DRENFORTH. See ad. on eighth page."

IS THERE A MAELSTROM?
 Every school child in the early part of the present century was taught to believe that there was a terrible and wonderful eddy or vortex several miles in diameter on the coast of Norway, into which ships, icebergs, whales, and all the monsters of the deep were indiscriminately dragged and forever buried in the ocean's awful depths.

A correspondent says: "I have been informed by a European acquaintance that the maelstrom has no existence outside the imagination of sensational writers. A joint commission of Swedish and German nautical and scientific men went in search of this, the greatest bazaar of antiquity, and report themselves unable to locate it, and that the sea was perfectly smooth where the whirlpool should have been." The latest geographers barely allude to it. One marks its site on the map, but does not mention it in his article on Norway. According to our way of viewing the subject, the maelstrom romance has been pretty effectually destroyed.—*St. Louis Republic.*

QUEER MODES OF BURIAL.
 According to the *Philadelphia Press* the Mohammedans always, whether in their own country or in one of adoption, bury without coffin or casket of any kind. During the time of the old Roman empire the dead bodies of all except suicides were burned. The Greeks sometimes buried their dead in the ground, but more generally cremated them in imitation of the Romans. In India, up till within the last few years, the wife, either according to her wishes or otherwise, was cremated on the same funeral pyre that converted her dead husband's remains to ashes. When a child dies in Greenland the natives bury a live dog with it, the dog to be used by the child as a guide to the other world. When questioned in regard to this peculiar superstition they will only answer: "A dog can find his way anywhere." The natives of Australia tie the hands of their dead together and pull out their nails. This is for fear that the corpse may scratch his way out of the grave and become a vampire. The primitive Russians place a certificate of character in the dead person's hands.

MILES AND MILES OF SALT.
 One of the natural curiosities of Asia is the Great Salt Desert of Persia, which covers a large territory about seventy miles south of Teheran. C. E. Biddulph, who recently visited this place, says that Darya-i-Nomak is an extensive tract of ground, sloping on all sides towards the center, covered with an incrustation of solid salt several feet thick in most places, while in some parts it is of unknown depth. According to Goldthwaite's *Geographical Magazine*, it must have taken many centuries to form. As he saw it from the mountain top it stretched away for many miles, appearing like a vast frozen lake. It extended as far as the eye could reach toward the south and west and glistened in the sun like a sheet of glass.

His party finally approached the margin of the salt plain and decided to cross it. They found swampy ground for a mile or so and then entered upon the sheet of salt itself. Near the edge the incrustation was thin and the salt sheet was soft, sloppy, and mixed with earth. At a distance of three or four miles from the edge the salt looked like solid ice as it is seen on any pond in northern latitudes during the winter. The surface was not quite level but resembled that of ice which had partially thawed and then frozen again after a slight fall of snow. Of the solidity of this incrustation there could be no doubt, for camels, horses and mules were travelling over it without a vibration of any kind being perceptible.

After marching for about eight miles upon this unusual surface, the party halted to examine its composition. They tried by means of a hammer and an iron test peg to break off a block of salt to carry away as a specimen. The salt, however, was so very hard that they could make no impression upon it. They managed at last in another place to chip off a lot of fragments which were of the purest white. In two or three days they had absorbed so much moisture that they became soft and slaty blue in color.

Every one should seek the development of the mediumship which he possesses, even if only one hour in a week can be spared for that purpose.

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